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# Modesty and Faithfulness In Opposition to Envy and RASHNESS.

Proverb. 22. 15.

*Foolishness is bound up in the Heart of a Child, but the Rod of Correction shall drive it out.*

Mr. John Child.

**T**HIS is to let you know that I met with a Childish wandering Pamphlet full of Pernicious matter, the Person who is the Author hath not put his Name unto it, but I am Informed he had more mind to have J. J. then J. C. put unto it: I am perswaded you have been formerly much acquainted with him, therefore call to mind things, and Persons, and do not forget your SELF, and there is great Reason to conclude that if the Author of it had been 25 years ago told that he should put forth such a Pamphlet he would have been ready to say as Hazael did, 2 Kings 8. 13. *Is thy Servant a dog that he should do this thing.* The title in short is a second Argument for Non-Conformists to take the Sacrament of the Church of England, but indeed I cannot find any thing of Argument in that Pamphlet, for the matter proposed, and believe that the most wile sober and substantial men of the Church of England will hardly think such to be right members of the said Church, who shall be brought to conform by no better Arguments or Considerations then is contained in the aforesaid Pamphlet, and though the Author hath not put his name unto it, he may be easily known by his Communication in it, and truly I think I may say without wronging the Author, that the matter contained in the said Pamphlet doth discover him to be such a man, as Christ speaks of, in Mat. 12. 43, 44, 45. *viz. A man out of whom went an unclean Spirit, who wandered about and found no rest,* and in Proces of time Returned to his house, and found it empty, swept and Garnished, and took with him seven other Spirits more wicked then himself, and they dwelt there, and so the last state of that man is worse then the first, and truly Sir upon a further consideration of the aforesaid Pamphlet, I find cause to conclude the Author, to be such a man as Wise Solomon speaketh of, Proverbs. 26. 25, 26, *When he speaketh fair, believe him not: for there are seven Abominations in his heart, Whose hatred is covered by deceit, his Wickedness shall be shewed before the whole Congregation.* Sir, I know you have been concerned in the Consideration of Numbers as Expressed in the Holy Scriptures, I pray Sir, set your thoughts at Work about these before mentioned Numbers, *viz.* Seven Abominations in a mans heart spoken by wise Solomon, and seven Wicked Spirit

rits spoken by Christ who is greater then *Solomon*, and let this matter be so Considered and Imbrold by you as may be for your Edification, but it may be you will inquire what should be the Reason of applying the forementioned Scriptures to the Author of the aforesaid Pamphlet, unto which I answer, First it doth arise from that Account I have of the Person who though he hath not put his Name to his Pamphlet, yet there be some In the World who know me, and do also very well know him, and the Account of him is as followeth.

First, That he hath been a Professor of Christianity in the way of Separation from the Church of *England*, about thirty years.—2dly, That he was baptiz'd upon Profession of Faith and Repentance, and so joined in Fellowship with a People called Baptists, himself judging Infant sprinkling to be mans invention, and not Christs Institution. 3dly. He did so grow in understanding of the Holy Scriptures that in a little time he was a man of Name, and Fame, consider'd as a Preacher in *Bedfordsire*, *Buckinhamshire*, and *Harsfordsire*, 4thly. He hath appeared in Print highly Vindicating the aforesaid Profession, and practice and has been ready to undertake publick Disputations, against any that Opposed what he Professed. 5thly. In Proces of time from being very poor, he began to grow wealthy and then he decayed in his Christianity, and made some change of his former Principles though still in the way of Separation.—6thly. He removed from the Country to the City, and joined himself with a very worthy Congregation of faithful Christians, where the pure Word of God was preached, and the Ordinances of God were duly Administred; who also were a numerous Wealthy and Bountiful People, but it seems that they did not find any Extraordinary need of this new Members Assistance, so as to employ him and sett him in the Work of the Ministry, though their Pastor was newly dead, however there was another smaller Church of good Christians that had more need of help, and as they did partake of his Spirituals he did partake of their Temporals; sufficient for that pains that he took amongst them, but they did not see cause to continue him as their constant publick Preacher, and so they parted; but this was not done by that Congregation to save their Money as being a covetous People, for they do now allow a Maintenance to a deserving man, who is well known to be an able preacher and a great Schollar—7thly, Thus things not suring with the mans temper, or rather his Distemper, he soon became a Wandering Star, sometimes two Meetings, and sometimes to Church, and now a time of suffering is come upon the poor Protestant Dissenters this poor man is all for Conformity knowing very well that the Profession of Religion is much cheaper in the Church of *England* over what it is like to be among the Persecuted Dissenters, O Excellent and Stupendious Policy.

Secondly. I no come to shew that the words of Christ concerning the seven Wicked Spirits, and the Words of *Solomon* concerning the seven Abominations in a mans heart, may be fitly applyed to the Author of the aforesaid Pamphlet, by considering the bad matter contained therein, from the title page to the Finis of the said Pamphlet which is stuff'd full of abominable things, viz. First of Nonsense. 2dly, Of Falsity, 3dly, Of Absurdity: 4thly, of Envy. Fifthly of Raillery. Sixthly, Of Forgery. Seventhly of Hypocrisie, demonstrat'd as followeth.

First, Non-sence sheweth it self to the World with a brazen Face in the very title of the said Pamphlet calling or stiling it a second Argument, when as the first is not Extant; being not yet in Print, tryly Sir if the Author hath thus count'd his Children, viz. hath called and Recorded his first born, the secord child I think I may say to him O Excelling and Stupendious folly, what has the man a mind to turn child indeed? or is he studying how to change the common ac-

count of *England* by making a new book of *Archimetick*, surely if he can recl<sup>s</sup> on no better the Bishop of *Ely* will not be his *Imprimatur*. *Secondly*. Great *Fal-*  
*city* is in the said Pamphlet for in the Title Pag<sup>e</sup> are these Words, *The Root and*  
*Foundation of the Popish Plot further discovered*, I must confess this was a cun-  
*ning* way to make the book sell, especially considering that the *Popish Plot* is al-  
*most* lost, and people in general are very desirous to have some new and further  
*demonstration* of it, but behold a base cheat put upon those that buy the book,  
for there is no mention of the *Popish Plot*, it is not so much as named in all the  
pages, neither the *Root nor the Branches*, upon first sight of the Title, there  
is cause given to conclude that a new Evidence was risen up for the good of the  
King and Kingdom who could out-do all the former Evidences about the *Popish*  
*Plot* in discovering the very root of it: Q Excellent and Stupendious sham, and  
now I will enter upon the Consideration of the Pamphlet it self, & in the begining  
I find the Author declaring himself like a *Prince* or some great *Prelate*, Page. 1.  
It hath been our endeavour to correct some of the extravagant strains found in  
many well meaning *Dissenters*, *viz.* by good Arguments and Examples, toge-  
ther with a sight of their folly in being debar<sup>d</sup> of the Civil Rights, and the  
close Concurrency of Penal Prosecution, they have been at last prevailed upon  
to come to *Church*, now what these good Arguments were, and whether the  
second was before the first, and what those Examples were, they are not visible  
to me, but the injowment of Civil Rights with the close Concurrency of Penal  
Prosecutions I do now well understand, and do believe that the *Church* of *En-*  
*gland*, will rather count such a person a *Bastard* then a true *Child*, who shall  
conform upon such base considerations, as to comply with the matters of *Christia-*  
*nity* upon the account of outward safety, and in page the second, the Author go-  
eth on and saith, that it hath been the work of our *Adversaries* for a long time  
to put the *Protestant Clergy* upon *Persecuting*, thereby to justify their old ac-  
customed *Cruelty*, and in this page faith these *Adversaries*, do influence and per-  
suade the poor simple *Dissenters* that *Persecution* is an infallible mark of an  
*Antichristian Church*, now who these *Adversaries* be that is not plainly said,  
however this Author doth venture to give them a mystical name, *viz.* the *Sons*  
*of Leviathan*, and truly I cannot at all think, he meaneth the people of *Morocco*,  
but there is good ground to conclude he meaneth the *Papists*, and if so, I believe  
the *Church*, especially the *Protestant Clergy of England*, will not think that he hath  
done them any kindness to declare them to be influenced by the *Papists* to *Per-*  
*secute* their *Fellow Protestants*, and so are but the *Popes Drudges* and it is basely  
insinuated as if there were a *Confederacy* between the *Papists* and the *Prote-*  
*stant Clergy*, which I do not at all believe, and it is also as basely insinuated that  
the *Protestant Dissenters* are influenced by the *Papists* to maintain their *Noncon-*  
*formity*, whereas it is well known that the *Protestant Dissenters* in general are  
wholly strangers to that Party, and *Detesters* of their *Principles* and *Practices*:  
and in page the fourth, the aforesaid Author presumeth to declare all things ne-  
cessary to *Salvation*, of which he could never yet learn more than these four,  
*viz.* page the third, First the learning of a good *Catechism* to aid and conduct  
their faith, 2dly, a good and well composed Form of Prayer to discharge their  
devotion, 3dly, To hear learned and good men *Preach* to revive and quicken  
them to duty, 4thly, To square and Regulate their Lives by Moral Precepts or  
the *Law of nature*; the which whosoever shall humbly and carefully observe con-  
stantly and *Conscientiously* perform, then this bold undertaker doth declare as  
followeth, we will assure them *Salvation*, and undertake to answer to *God* for  
them and be content to stand chargeable with their *Blood* if they miscarry—  
Unto which particulars I reply as followeth.

First,

First, A man may learn a good Catechism so as to understand all the Questions and Answers therein, and may have the right notion of all those truths in his head, and yet be without the real possession of them in his heart. 2dly, A man may have a well composed Form of Prayer to discharge his devotion, and yet be without the Spirit of Prayer, 3dly. A man may hear Learned and good men Preach to revive and quicken them to Duty, and yet be without the Word of God in the power and demonstration of the Holy Ghost. 4thly, A man may square and regulate his life by Moral (Precepts or the Law of Nature) humbly Carefully Constantly and Conscientiously, and yet be without Spiritual Regeneration, and Christ saith, *without Regeneration there is no Salvation, John 3.3, 5.* ---- And now for the said Author so boldly to assure men of their Salvation, and undertake to answer to God for them, & be content to stand chargeable with their Blood, if they miscarry (upon those four things before proposed,) I am at a loss what to conclude concerning the man, only this I will venture to say he bids fair for the Care and Cure of Souls.

Thirdly, Absurdity is Contained in the said Pamphlet, for he pretendeth to frame Arguments, and draw Conclusions from them to ingage persons who are Dissenters to come to the Sacrament in the Church of *England*, but instead of making sound and weighty Arguments, that may convince mens judgments, they are but very pittifull Images of Arguments, not of Gold, or Silver, or Wood as made by an Artis, but more like Images of Clay made by a Child, that bedaub and foul his Fingers in so doing-- Which briefly take as followeth.

First, To Communicate in the Supper is either a Civil or a Spiritual thing, if Civil as such it may be done. 2dly, It is Commanded by the Laws of our Country. 3dly, 'Tis no natural Injury to our Neighbours, therefore can be no real hurt or prejudice to his own Soul,-- This is a cunning and base insinuation of a Corrupt Notion to Represent the Holy Communion as a Civil action, if this once take upon mens minds being willing to save themselves from Sufferings by Penal Laws, farewell to the right performance of Holy Ordinances,--- *From these Carnal Resonings*, First, if I go to the Sacraments, I shall not be so obnoxious among my Neighbours. 2dly, *There is very good Neighbourly Society in Eating and Drinking*-- 3dly, *The Laws of my Country doth require it* 4thly, *If I do it but seldom I shall escape Sufferings*.-- 5thly, *I shall hereby be qualified to maintain my Civil Rights and Priviledges* and thus the Ordinance of God, the Word of God, and the Law of the Land is most abominably abused, for the Law of the Realm doth Require, them that come to the Sacrament, to come to it not as to a Civil Action, but as to Gods Holy Ordinance humbly and devoutly, and the Minister is to lay before the people the danger and indignation which God hath threatned to them which shall presume to receive the same unworthily, see the Statute *Anno primo Edward* the sixth Chap. the first.

Then the Author goeth on thus page the fourth. If it be spiritual goodness it cannot be dangerous and unsafe, because we have the Word of God that pressest to whatsoever is good, if it be spiritual wickedness then it lies either in the matter made use of, or in the manner of Administration in the excess and defect of the matter or in the designs of the thing, but wickedness lyeth in none of these, therefore is not spiritual wickedness,-- 2dly, If it be spiritual wickedness, then the highest Acts or Instances of the Church of *Englands* goodness is positive wickedness, if so what became of all those that have dyed in this Communion.--- 3dly, That part of this Kingdom that bears the denomination of the Church of *England* is either the Church of God, or it is the Synagogue of the Devil, if it be the Church of God it cannot be unsafe and hazardous to Communi-

municate with it in the Sacrement of the Lords Supper—4thly, He that shall Communicate with the good Members of the Church of *England* shall certainly Communicate with as good men as any under the Copes of Heaven referring to the *Clergy* for Excellency of natural Parts, profoundnes of Learning, Evennes of Temper, Generosity of Principles, most admiral *Sermons* Holiness of life largeness of Charity we challenge the whole Earth to over match them—*Unto which particulars I do humbly and modestly Reply as followeth.*—First that the Sacrement considered as Gods Holy Ordinance is a spiritual goodness where ever it is Administred according to Gods Word, and yet it may be unsafe and dangerous for many particular persons to partake of it—First if they them selves be not fit for it and their own Consciences condemn them as unfit persons, then it is unsafe and dangerous, and if they come to it they cannot enjoy the comfort of it, and the Word of God as also the Law of the Realm will condemn them that come to it unworthily.—2dly. If others as fellow Communicants are not fit for it, being known to be Persons of unholy hearts and profane lives, then it is unsafe and dangerous for the Godly to partake with the Ungodly, for Gods Church ought to be a pure Lump in point of their Membership, *1 Cor. 5.6,7,13.* Gods good Ordinances must be attended upon and Performed, by a People of good hearts, and good lives; or else both the Persons and the performances may be Rejected of God, O lay it to heart. *Isaiah. 1.11. To what purpose is the Multitude of your Sacrifices unto me saith the Lord.* Vers. 12. *When you come to appear before me who hath Required this at your hand.* Vers. 13. *Bring no more vain Oblations, Incense is an Abomination unto me,* Vers. 14. *Your New Moons and your appointed Feast my Soul hateth, they are a trouble unto me, I am weary to bear them,* Verse. 15. *When you make many Prayers I will not hear you,* Vers. 16. *Wash you, and make you Clean, put away the Evil of your doings from before mine Eyes, cease to do Evil,* Vers. 17. *Learnto do well seek Judgment, Releive the Oppressed Judge the Fatherless, plead for the Widow, and all this was spoken to Israel, Considered as Gods National Church,*—Secondly, The Author of the said Pamphlet, In the next place taketh pains to prove that the Sacrement is not Spiritual Wickednes, and therefore it may be submitted to, and received by the Dissenters, truly this pains may well be called the labour in vain, because the Preachers of the Dissenters and the Dissenters in general, do acknowledge that the Sacrement as it is administred in the Church of *England* is right in Respect of those particulars by which he demonstrateth that it is not Spiritual Wickednes.—First, they acknowledge, it is Right in the Matter. *viz.* Bread and Wine. Secondly, in the manner of Administration, *viz.* with solemn Prayers and Thanksgiving. 3dly. In the design, *viz.* a thankful Remembrance of the blessed Sacrifice of a dear Redeemer, and notwithstanding all this, it may be unsafe and dangerous for the Dissenters to come to it at such times in such places & with such Administrators & Communicants as their tender Conscience is not satisfied with, let that Word be well confidered, *Romans 14.23. And he that doubteth is damned: If he eat because he eateth not of Faith for whatsoever is not of Faith, Is Sin.* From whence I thus reason if inferior eating and drinking be so dangerous when persons are not satisfied in their Conscience about it, O how much more dangerous is Superiour Eating and drinking, *viz.* such as the Sacrement is when it is done doubting and not in Faith, however such of the Church of *England*, as are Conscientiously satisfyed. First, In the Ordinance it self. Secondly, In their own selves. Thirdly, In the fitness of their fellow Communicants after all due Examination, I do assure you I will not condemn them in Religious practice, now have any uncharitable thoughts of any Godly Persons that have dyed in this Communion, and I do believe this is the Sentements of the Dissenters in general.—Thirdly, the Author further saith, That part of this Kingdom that beareth the denomination of the Church of *England*

*Eng*land is either the church of God or the Synagogue of the Devil; if the Church of God, it cannot be hazardous, and unsafe to communicate with it in the sacrament of the Lords supper.

A few Queries upon this, First, What hath the man a mind to devide the church of *England*, and reduce it to a small part of the Kingdom, and not tell which that is, and is it not well known that the whole Kingdom is the church according to Law, except such as were never baptiz'd, or such as are Excommunicated, which are very few, compared to this great Kingdom.

*Query. 2.* What strange Monstrous Fish: *viz.* *Aleviat han* did swim in the mans brains, to conclude, that if the Church of *England*, were not the church of God it must needs be the Synagogue of the Devil, but I perceive he had the wit or else by excedent he hath forborn to say, between these is, no medium, the *3. Query* or did the man think by so expressing himself, he should scare all men from answering his Pamphlet for fear of danger. *Query. 4.* Or did this man cunningly or basely lay a Trap, and a snare, thinking to provoke some person to speak un-reverently of the Church and of the Sacrament, and as a cunning Watcher who knew where he had laid the Snare steal out, and catch the Prey, but I would have the Author of that Pamphlet to know that long ago, I have read in a good Old Book calld the Holy Bible, these following Words, *Jer. 5, 26.* *For among my People are found Wicked men, they lay wait as he that setteth Snares they catch men,* and so being fore-warn'd I thank God I am fore-arm'd, and so will return to answer the Pamphletter, in his asserting that the Church of *England* is either the Church of God or else it is the Synagogue of the Devil, which I think to be a very sad desperate and Uncharitable conclusion, and therefore let it be seriously considered What is the church of God in the fence of the new Testament.

1. I find it to be a company of persons whether few or many, who are converted to God by the Word and Spirit of God, of this we have plentiful proof, in the Scriptures, those that were converted as being turned from darkness to light, from the Power of *Satan* to *God*, and so of *Sinners* made *Saints*, by the Ministry of the Gospel, were called the *Churches of God* and of *Christ*, in *Jerusalem*, in *Samariah*, in *Antioch*, in *Corinth*, and many other places. Secondly, I find the Church of God to be such as were baptiz'd in Water, for Water Baptism was always previous to Church communion, at the Lords Table, thus it was in the primitive Church, *Act. 2 41.42.* After conversion then followed Water Baptism, and so Church communion. Thirdly, I find that besides conversion and Water Baptism, there must be a Congregating together by a loving Agreement, and free consent of the mind of each party, from a Principle of Love to *God*, and love to each other, without any force or Compulsion, for Christ hath not made any penal Laws, such as fines or Imprisonment to bring persons to his Church and Ordinances, and let this be considered, that conformity to Gods own Worship, by compulsion is not right *Christian Religion*, because the conformity is to man and not to *God*. 4thly, When thus congregated together holiness of conversation must be maintained by every particular person, or else they will be unfit for *Church Communion*, thus have I humbly offered my Opinion and Apprehension as a description of a true *Church God in the World*, which in the sum and substance of it neither the *Dissenters* nor the *Church of England*, will disown, & yet it may be that both the *Church of England* & some congregations of Protestant *Dissenters*, may not give their Ascent and consent to every particular as before expressed concerning the true church of *God* as a true description of it, however this matter considered amongst the *Dissenters* as differing one from another, or considered in the *Church of England*, as differing from the *Dissenters*, it looks to much like the Devil, to conclude of, or call each other the Synagogue of the Devil, for whether one or other or whether any of them at all, have all the Essentials of a true church, according to the primitive constitution

constitution yet so far as any of them in their particular persons, and in their publick Assemblies do maintain godliness among themselves, and promote it amongst others, they ought to conclude and deem each other as christian Assemblies, and not Synagogues of the Devil. Fourthly, the aforesaid author goeth on further and saith, in his childish way of arguing, he that shall communicate with the good members of the church of *England*, shall certainly communicate with as good men as any is under the copes of Heaven, for if we refer to the clergy, then for Excellency of Natural parts, Profoundnes of Learning, evennes of temper, generosity of Principles, most admirable Sermons and Doctrines, holines of life and largenes of charity, we challenge the whole Earth to over-match them, now from the foregoing matter, consider these following things. First, he speaketh of communion with the good Members of the church of *England*, and as good as any under the copes of Heaven, which words doth intimate that the rest are bad Members, and it may be as bad men as any under the copes of Heaven.

2dly, Consider who these good Members and super excellent men of the Church of *England* are.—First negatively, not the brave Protestant Nobility.—2dly, Not the Gentry.—3dly, Not the good Church-men of the City.—4thly, Not the good Church-men of the Country, but he fixeth upon the Clergy.

3dly Consider the Author of the aforesaid Pamphlet, would fain have all persons to whom his Pamphlet may come believe or suppose that he is well acquainted with all the Clergy in the Church of *England*, and is thereby able to be an Evidence of their excelling goodness which seems to be a cunning introduction to some Ecclesiastical Function.—4thly, Consider that the aforesaid Author has been a greater Traveller then he mentioneth in page 10. *viz.* to the utmost Mountains, for in this page 7. he speaketh of the Dominions of the whole Earth under the Copes of Heaven, and doth challenge the whole Earth to over match the English Clergy, what would the man have those that read his Pamphlet believe that he has travelled with him that spake boldly to God in Job. 1. verse 7. *Going to and fro in the earth, and walking up and down in it.* As if he were Observator of the Universe, I will not say to be a guide but to give a transcendent Character of the English Clergy, but truly I think it best to appeal to all the Parishes in *England* to give a character of their particular Clergy-men, they being best acquainted with their Natural Parts, their Temper, Principles, Sermons, Charity and Conversation, and let them judge whether they be so good as none better can be expected till Elias cometh with extraordinary Revelation to restore all things, however I do believe in my conscience that some of the Clergy of the Church of *England* are Holy, Humble and charitable men, and that take delight in Gods Blessing, their Labours in mens Conversion and hate Persecution of any of the Kings Subjects by Penal Prosecution, they well knowing that forced *Conformity* is not like to the Lasting, pray consider well the *Conformist* Plea for the Nonconformist, and I do not question but believe that worthy Gentleman hath some brethren like himself, Sons of the Church of *England* 5thly, The Author still goeth on and reasoneth page 8. if it be dangerous and unsafe to Communicate with the Church of *England*, it is because she is no Church at all, or at best but an Antichristian Church, unto which I Reply.

First, There is no necessity to conclude the one or other concerning the Church of *England*, what has the man a mind to wheedle some unwary persons into danger, and set the Dissenters and the Church of *England* at a greater variance than they are, by drawing and defending some dangerous conclusion concerning the Church. 2dly, Surely the man hath forgot or hath not well considered the good old Proverb, all is not gold that glisters, suppose upon sight of a piece of Mettle a man should affirm, if it be not pure gold it must at best be brass, another man of better understanding in the Mettle may affirm it is neither pure gold nor brass, and upon bringing it to the touchstone may find it to be a mixt Mettle.—3dly,

If it should be granted that the Church of *England* were as true and good a Church as the Church at *Corintbs*, yet it may be as unsafe and dangerous to partake of the Communion in the one Church as it was in the other, *viz.* persons may incommunicati<sup>n</sup>, Eat and Drink their Damnation, *1 Cor. 11.27,28*. And now from the whole of what the Pamphleteer hath said in his arguings and conclusions concerning *Conformity*, it may be properly said unto him, O Stupendious Obscurity! For all that he hath said may be argued over again to perswade and prove that the Members of the *Church of England* ought to take the Sacrament amongst the Dissenters, and then let it be considered what service this man hath done the *Church of England* I will only except one thing, *viz.* The want of a Penal Law to force persons to it, briefly thus.

First the Sacrament considered as a Civil thing as such it may be done, because no where forbidden by God, neither is it any natural injury to a mans neighbour, page 4.—2dly, If it be spiritual goodness, it cannot be unsafe and dangerous, because we have the Word of God, that presses to whatsoever is good, page the fourth, 3dly, because it is not spiritual wickedness, first in the matter of it, page the fifth, *viz.* Bread and Wine that being innocent and harmles<sup>s</sup> and fitly agreeing to Divine Institution, 2dly, Not in the manner, because it is solemnly performed with Holy Prayers and Thanksgivings with no small degree of seriousness and gravity, 3dly, Not in excess or defect, because none are allowed rudely to take it themselves to eat unto gluttony, or drink unto drunkenness, 4thly, Not in the design of it, because all that is proposed in it, is a due preparation for it, and a Thankful Remembrance of the Blessed Sacrifice of a Dear Redemer, and therefore if no evil in all these, we challenge the whole world to shew any formal or possitive wickedness as the Sacrament is amongst the Dissenters. Fourthly, Surely if the highest Acts of goodness amongst the best Dissenters k<sup>n</sup> down right spiritual wickedness, *viz.* Preparing persons for a Right Receiving the indeavouring to strengthen mens faith thereby, and to increase and continue brotherly love, then the best Dissenters must be all wicked men, which if I mistake not such a Dogmatical Conclusion is the highest violation of Christian Charity under Heaven, page 6.—Fifthly, The Dissenters are either the Church of God, or either the Synagogue of the Devil, If the Church of God, it cannot be unsafe to Communicate with them in the Sacrament of the Lords Supper, because it is a Holy Rite truely Appropriated to the Church of God, but if the be indeed the Synagogue of the Devil, let it demonstratively appear page 5, and we will resolve by Gods grace assisting us, to be Hanged upon Gibbets or to be Burned at a Stake to suffer the worst of deaths and dangers, rather than to incorporate our selves into such a Diabolical Corporation:—6thly, He that shall Communicate with the good men of the Churches of Dissenters shall certainly Communicate with as good men as any are, I will not presume to say unto the Copes of Heaven, but in the Church of *England*; If we Refer to those good men of the Ministry, then for excelling of Natural Parts, profoundnes of Learning, Evenness of Temper, Generosity of Principles, most admirable Sermons and Doctrines, Holines<sup>s</sup> of Life and largenes<sup>s</sup> of Charity besides what Commendation be given of the *Dissenters* in general, for a proof and demonstration of these last particulars, I do humbly and solemnly appeal to all such sober & wise persons that frequent the *Dissenters* Assemblies, and are not yet joyned in Fellowship with any of them, 2dly, I appeal to the wise sober and judicious Sons of the Church of *England*, to the Learned as well as unto the Unlearned, who have any intimacy or good acquaintance with them, 3dly, I refer to those Books formerly and lately Printed by the Leaders and Ministers of the *Dissenters*, considered under the names of *Independents*, *Presbyterians* and *Baptists*,—I know it will be objected, that many of the Nonconformist Preachers are not learned men

unto which I answer first, That many of the Ministers of the Church of *England*, who they have been long at the best Schools, yet they are not over Learned, and so it may be truly said of some of the Dissenters.—2dly, That the Excellency of Religion, & the understanding of *DivineMysteries*, doth not depend upon Humane Learning. 3dly, They have passed the orderly approbation of Christian Congregations, and the approbation of their Ministers, and are such as have in a good measure learned the Holy Scriptures, which is able to make them wise unto salvation, both for themselves, and how to instruct others. 7thly, If it be dangerous and unsafe to Communicate with the *Dissenters*, it must be because they are no Churches at all, or at best but *Antichristian* Churches; but *Antichristian* they cannot be, because they have Renounced the power and headship of *Antichrist*, and in their constant *Doctrine* & *Practice* keep up & defend a separation from, & detestation of him. Thus have I humbly returned the Pamphleteer's Arguments, such as they be, upon his own head, but chiefly desire they may reach his heart, that so upon a better consideration of them, he may learn better things from them, for the present and future good of his poor soul.

Fifthly, Envy, poylonous Envy, is demonstrated at a high rate in the said Pamphlet against the poor *Dissenters*, rending of them as high enemies to God, & abominable abusers of God, as shall be confidred in the following particulars.

Page 9. he saith, That the greatest number of the *Dissenters* do hold principles "dangerously heretical, and most abominable abusing of the most Holy and "Blessed God, such as indeed do no less in their direct Consequences then Un- "god him, by making of him the greatest Author of Mischief in the "world and the Transactor of such profound folly as was never yet found in any "weak and silly mortal under Heaven, and all this by those idle dreams in & about "his peremptory and eternal Decrees.—2dly, Page 10 the Pamphleteer doth further foam out his envy again st the *Dissenters*, in a way of nonsensical admiration, saying, 'O Excellent and Stupendious Folly! Neither is this all, but 'indeed the least part of what they impute to the best of beings, viz. The Angels 'falling from Heaven by Transgression to be Devils, *Cain* killing of *Abel*, *Simeon* 'and *Levi* Murdering the men of *Sechem*, *Davids* Committing of Adultery, and 'murdering of *Uriah*, *Judas* Betraying Christ the *Jews* by wicked hands to slay 'him, *Solomon* to have a thousand Whores, all the Roman Emperors and Popes to 'make bloody shambles of the Christian World, that when they are drunk, lye, swear 'blaspheme, challenge God to damn them, when they Rob, Steal, shed blood, 'are sent to *Newgate* and *Tyburn* for Fellons, poor miserable Wretches, they could 'no ways help it, and yet that they should be Hanged here, and damned hereafter, 'for doing it, although by the same God forbidden and commanded to the contra- 'ry with the greatest threats and seriousnes; And he concludeth all these Words and things thus.—' If there can be such a profound Dissembler, such a deceitful 'Worker, such an horrible Contriver, such an Evil Ordainer, and mischevious 'Author, that is not a great and mighty Devil, I will confess my self mistaken.—Unto which I Reply humbly and modestly thus.

1. What had this Envious Wretch a mind to expose the *Dissenters* to the rage and fury of those that neither fear the Laws of God, nor the good Laws of the Realm, that are for the restraining and punishing of men for gross wickedness? Now this horrible abusing of the most high God, as he calleth it, is charged upon all those *Dissenters* that hold the *Doctrine* of Gods particular Election of some of mankind to eternal salvation.—2dly, What kindness hath this Pamphleteer shewed to, or what service hath he done for the Church of *England*, by his former desperate discourse? for as much as it is well known that the *Doctrine* of particular Election, is the Principle and *Doctrine* of the Church of *England*, and has been highly maintained by the most famous Ministers a-

gainst those of a contrary mind, *viz.* such as are called *Arminians*; and though some of the Ministers of the Church of *England*, and some of the Dissenters, do oppose the aforesaid Doctrine, yet as they are men of good humanity they have more manners, and as they are men of Christianity they have more grace, then to use such blasphemous expressions, and to draw such diabolical Conclusions concerning the Professors of such Election, and the Electing Gracious God. But no marvel that he whose Principle is, that men may fall from true and saving grace, should himself fall from seeming grace.—2dly, And now I will humbly offer my opinion and faith concerning Election.—First I do believe that God from all Eternity, or before the World begun, hath Elected some of the Children of men unto Eternal Salvation, and in due time hath and doth and will blest them with saving Conversion in order thereunto, *Eph. 1.4.* *According as he hath Chosen us in him before the Foundation of the World, that we should be holy and without blame before him in love, 2 Thes. 2.13.* But we are bound to give thanks to God alwayes for you Brethren, because God hath from the beginning Chosen you to Salvation, through Sanctification of the Spirit and belief of the Truth,—2dly, I believe that God in his gracious Decree of this Election hath fixed upon every one of the particular persons that should afterward be eternally saved, *Psalm 139. vers. 16.* *Thine eyes did see my Substance yet being unperfect, and in thy Book all my Members were written, which in continuance were fashioned, when as yet there was none of them,* which Scripture must be understood of the Members of *Davids natural Body, or of Christ's Mystical Body*; if of *Davids natural Body*, then we may surely say, God hath not a less regard to, and care of Christ's mystical Body, but doth certainly know all the Members thereof, and hath them down in his Book, whill as yet they are not visible in the world, *2 Tim. 2. 19.* *Nevertheless the Foundation of God standeth sure, having this Seal, the Lord knoweth them that are his;* Now God doth not only know them that are his when Converted, but before Conversion. Consider those words, *John 10. 14.* *I am the good Shepherd, and know my Sheep, and am known of mine.* *Verse 16.* *Other Sheep I have which are not of this Fold, them also I must bring, and they shall hear my voice, and there shall be one Fold and one Shepherd.* *Verse 26.* *But ye believe not because ye are not of my Sheep, as I said unto you.* *Verse 27.* *My Sheep hear my voice, and I know them and they follow me:* Conversion and Salvation of particular persons were both in God together, as the act of his infinite mercy and rich grace, before the world began.

Consider that Word well, *2 Tim. 1. 9.* *Who hath saved us and called us with an Holy Calling, not according to our Works, but according to his own purpose and grace, which was given us in Christ, before the World began.* And consider also that Word, in *Rom. 11. 5.* *Even so at this present time also there is a remnant according to the Election of Grace:* and vers. 7. *The Election hath obtained it, and the rest were blinded.*—Fourthly, I believe that as saving Grace here, and Eternal Glory hereafter unto all them that are saved, is Gods undeserved mercy; Even so also those that are suffered to go on in their Sins here, and shall be damned for their Sins hereafter, is unto them but Gods deserved Justice.—Fifthly, I believe that God hath not laid any Necessity upon men to be Wicked, for God doth not force any man to sin; but man being created upright, abode not in that State, but sought out many Inventions, as in *Ecc. 7. 29.* The whole Lump of Mankind is involved in a sinful state, and so is become unable of himself to do any thing that may save himself; for the very Saints of God are not saved by works of Righteousness which they have wrought; see *Tit. 3. 5.* *Not by Works of Righteousness which we have wrought, but according to his Mercy he hath saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost.*—Sixthly, I do however believe that though not any man can make himself so good as to be saved by it, yet most men may be abundantly better then they are, by improving the

Light of Nature, and those Natural parts they have, wherin some excel others, together with an improvement of the common Mercies and Bleisings of God, and more especially by attending upon the meanes of grace, and may hereby escape those black and bloody Crimes, that the Pamphleteer doth most basely innumerate, and may also be in a hopeful way of Conversion, and so of Salvation, like the poor man that lay at the pool of *Bethesda*, *John. 5. 3, 5.* *Who though he was not able of himself to go in the Pool*, he lay in the way of a cure; but if men will follow Wickednes with greedines, they are in the ready way of Damnation, without any ground of hope for Salvation.—Seventhly, I believe that Salvation of Sinners is founded altogether upon Christ, and laid up only and alone in Christ, *viz.* In his person as God and Man, in his perfect Righteousnes, in his painful Sufferings in the garden, and upon the crofs, in his Resurrection from the dead, in his Ascension into Heaven, and in his Intercession in Heaven, and shail be most fully compleated at the Resurrection of the dead, and the second coining of Christ, when the vile bodies of Saints shall be like the glorious body of Jesus Christ, and *so shall ever be with the Lord*. Eighthly, I believe that if God of his own free grace and rich mercy had not made the Eternal salvation of some particular persons infallibly certain, by decreeing their saving conversion before time, and blessing of them with it in time, it would have been hazardous whether any sinners should have been saved; for as much as a very great multitude of mankind, yea and many that have seemed to be in a fair way for Salvation, have mist of it, and by the same Reasons every particular person might have mist of it also.—9thly, I believe that for as much as Sinners in general have deserved Damnation, and none of them able to give Divine Justice satisfaction for themselves, the great and glorious God may magnifie his Mercy upon some, and glorie his Justice upon others, as seemeth good unto his Infinite Wisdom; see *Rom. 9. 22.* *What if God willing to shew his wrath and make his power known, endured with much Long Suffering the Vessels of wrath fitted for destruction.* Verse 23. *And that he might make known the Riches of his glory on the Vessels of mercy, which he had afore prepared unto glory:* also see *Rom. 9. 20.* *Nay, but, O man, who art thou that repliest against God?* And let the Pamphleteer consider what he hath done in speaking so reproachfully of the Servants of the Living God, both amongst the Dissenters and the Church of *England* also, and in drawing such blasphemous Conclusions concerning God, from their Principles.

O Excelling and Stupendious Envy! — Fifthly, High and desperate Railery is in the said Pamphlet: Take notice of page 11. in these words, “Now if a sound & true notion of God be the first and foundation principle of Religion, and consequently of a true Church, then such as have it not, but the manifest contrary can be no true Church, because upon a wicked & false foundation, such as I am sure is among the Sectaries; and if such a villainous Body of people is the best and true Church, that even in their first principles thus bloodily murder their Maker, in his most admirable Attributes of Wisdom, Holiness and Goodnes, I do wonder what kind of people the world is. And then over again he has these words, “What shall we say of such monsters, that murder God their Maker? shall we join with them as a pious Church?

Now consider a few Queries upon this bloody matter.

First, What has the poor Wretch forgot what Work he was about, *viz.* High pleading for the Church of *England* as the only Church of God in the *World*, and now strikes deadly strokes at her heart through the tender sides of the Dissenters, in a most Abominable abusing both the one and the other about the Eternal Decrees of God, as if their Opinions in those things were an in-let to all the most Abominable Wickedness that is in this *World*, and a murdering of God our maker to boot! — 2dly. What doth the man think that the Church of *England* will receive such a *Child* as a true Son, who most boldly affirmeth that

such as hold Gods decrees to be unalterable cannot be a true Church of God, but a villainous body of People ; when it is well known that the Dissenters, who are *Calvinists*, and the Church of *England*, do very well agree about the Eternal Decrees of God. 3dly. What has the child a mind to call his Mother Whore, as soon as he is born? O what a Monster is this, that after two or three times sucking hath got sharp Teeth, and long Nails, and most unnaturally falls a biting and scratching his Mothers tender Breast! Its well known that the Breast of the Church of *England* doth afford the same good Milk as is among those Dissenters that he doth so highly and bitterly rail against, *viz.* The Doctrine of Gods unalterable Decrees concerning the children of men.—4thly, What is the man mad in his mind, because the Protestant Dissenters do not believe that the living God is not such a one as he is, who hath altered, changed, and shuffled, in his Opinions Principles and Practises about Religion? the Lord rebuke his Soul with that Word, *Psal. 50. ver. 20. Thou thoughtest I was altogether such a one as thy self.* And now let it be soberly considered how the Pamphleteer hath strained himself, in railing against the poor Dissenters, now in the time of their *Affection*, even as *Shimei* did rail against poor *David*, *2 Sam. 16.7. Come out, come out, thou bloody man, and thou man of Belial*: Now mark this mans Words, of the Dissenters, ‘A villainous body of People, that in their first and main *Principle* ‘thus bloodily murder their Maker in his most admirable Attributes, and utech ‘the Words of *Jacob*, *Cursed be their anger for it was fierce, and their Wrath for it was Cruel, O my Soul come not into their secret; unto their Assembly, mine Honour*; ‘be not thou united: what shall we say of such Monsters that murder God their ‘maker? shall we join with them as a pious Church? Now these Dissenters that he meaneth are those called *Calvinists*, and what their Principles are, is well known to, and approved of, by the Church of *England*, except it be some particular Clergymen called *Arminians* as also some Dissenters are, who notwithstanding do abhor this Abominable Stupendious Railery, and though they differ in their Opinions about the Decrees of God, yet they have charitable Apprehensions of each other, and a cordial love to each other, each party knowing that there is a Godly care on both sides to maintain a Godly Conversation in themselves, and make sure of Salvation for themselves.—But as for the Pamphleteer who is a shame to himself and others, let him read his Transgression and punishment in *Psal. 50. 19. Thou givest thy mouth to Evil, and thy tongue frameth deceit.* Vers. 20. *Thou sittest and speakest against thy Brother, thou slanderest thine own Mothers Son.* Vers. 21. *These things hast thou done, and I kept silence: thou thoughtest I was altogether such a one as thy self; but I will reprove thee, and set them in Order before thine Eyes.*—Sixthly, Forgery is in the said Pamphlet at an abominable rate, in that the Pamphleteer doth heap up many particulars which he cannot prove, therefore they must be charged upon himself, as matter forged and framed in his own *Working Part*, Consider page 12. where he formeth several questions, and Answers according to his own mind; which take as followeth.—‘First, Would they have the Arch-bishops down? Yes no doubt. Secondly, Would they have the rest of the Bishops down? Yes. Thirdly, Would they have the best Clergy about the City and Subburbs down? Yes. Fourthly, Would they have all the Clergy in *England* down? Yes. Fifthly, Would they have all the Ecclesiastical Revenues, *viz.* The Unlawful Maintenance by Tythes, down? Yes. Sixthly, Would they have all the Schools of Learning down? Yes, because the Language of the Beast that opposes the Spirits Teachings, set forth by *Samuel Horn*, comes from thence. Seventhly, Would they have the Laws for maintaining of the poor down? Yes. From which particulars consider these things. First consider how like a *Child* the pamphleteer doth behave himself, who not being able to throw sticks at a *live Cock*, makes a *paper Cock*, and then taketh great pains

to throw it down. Secondly, Consider how hard he is put to it to make up the number of seven foolish Questions, in making two about the Bishops, and two about the Clergy. Thirdly, Consider his base design, to render and Reprefent the Dissenters Obnoxious and Odious to the Bishops and Clergy, and to stir up hatred and rage in them, against the poor Dissenters, who are already under Sufferings in this City, and many parts of *England*; and hereby he hath plainly discovered, that he is for the same thing, that he saith the Adversaries have been long labouring about, (see Page 2.) viz. to divide the Protestants, and to put the Protestant Clergy upon persecuting the Dissenters, and it is hereby evident, rather then there shall be any empty space in Persecution, what is wanting by the Old Adversaries he will set his helping hand to supply, by doing farther mischief in stirring up the Clergy against the poor Dissenters, and so much more divide those that should be in greater Unity, because they are agreed in the highest things of Christianity, and all in the same danger of the Old Enemy of Protestants, viz. *Rome*; and thus the Pamphleteer is guilty of those Evils mentioned in *Prov. 6. 16*. *These six things the Lord hateth, yea seven are an abomination to him, Ver. 17. A proud look, a lying tongue, and hands that shed innocent blood, Ver. 18. An Heart that deviseth Wicked imaginations, feet that be swift running to Mischiefe, a false Witness that speaketh lies, and him that soweth discord among Brethren.*—Fourthly, Consider whether the Pamphleteer hath any just cause to Write and Print thus of the Dissenters in general, and therefore I will take a brief Notice of his particulars: First Concerning Arch-bishops, and Bishops: though the Dissenters cannot account them to be such Bishops as were in the primitive Church, because they cannot find any mention of Arch-bishops or Lord bishops in the new Testament, yet for as much as it pleaseth the King, and is agreeable to the Constitution of the Government, the Dissenters are very well contented to live under such Government in all peaceable manner, and give that Reverence and Respect to them as becometh Christianity and Humanity, and then I think the Bishops have no cause to complain of the Dissenters, as being any abusers of them; and for my own part I am apt to think that if the Kingdom had not them, there might be worse in their Room.—Secondly, Concerning the *English Clergy*, and their Maintenance, it is well known, that the Dissenters in City and Country have a venerable esteem of such as are known to be men of good Learning, good Natural Parts, good Preachers, and especially men of Spiritual Goodness. viz. Men of Godly Conversations: as for their Maintenance both in City and Country, it is Cheaply paid, not as an Act of force, but as their Right by Law, as other things are the Right of other men by the same Law; and it is but a few Dissenters that must be excepted in this matter, compared with the whole body of Dissenters throughout the Kingdom: and they are deemed by their friends to be more scrupulous then they need or ought to be; and besides it is well known that those Parish Ministers who are obliging to their Parishioners, do not only Receive their Due by Law, from the Dissenters, but do also partake of their love.—Fourthly, As concerning the Schooles of Learning in both Universities, it is well known that Learning was highly encouraged, and Sobriety was well maintained in those times wherein such as are now Dissenters were concerned both in Heads and Schollars in those Noble Schools; and the Dissenters do now rejoice in the maintaining of Learning in both Universities, and in other good Schools, of the Kingdom; and yet Dissenters have good cause to believe, that though humane Learning is a very good thing, and although men may arrive to high degrees in it, yet they may be very ignorant of Divine Mysterie, which is indeed the Teachings of the Spirit of God; it want not for want of Homane Learning that *Nicodemus a Ruler and Master in Israel did not understand the new and Spiritual birth, when he said, How can a man be born when he is Old? Can he enter the second time into his Mother Womb, and be born again?* *John. 3. 4.* Neither was it for want of humane Learning that the Greeks did contemn the Preaching of Salvation by a Crucified Christ, Foolishness, *1 Cor. 1. 23.* Nor is it not for want of Humane Learning that the Jesuites and other great Schollars brought up in the Popish Schools do not turn Protestants: and it is basely done of the Pamphleteer, to reflect upon Mr. *Samuel How*, who hath been in his Grave a great number of years, who though he was but a mean man in the world, he deserved great honour, as a man of good natural parts, and an able Preacher of Gods Word, a gracious Soul, and a man of holy life and Conversation.—Fifthly, Concerning the Laws for maintenance of the poor in the several Parishes of *England*, of which the Pamphleteer saith the Dissenters would fain have them down also, this seems as if he would stir up a Spirit of Rage in the Poor against the Dissenters, to fall about their Ears, as being the worst of the Poor's enemies, but blessed be God it is well known throughout this Kingdom, that the Dissenters do most Cheerfully pay the Parish Taxes for the supply of the Poor, and rejoice that there is such a provision made for them, besides being Charitable to them other ways.

Thus have I briefly replied unto this part of the mans forgery, in charging the poor Dissenters in general with things of which they are not guilty. But hearken Brethren, here is a very large empty space, and seeing Nature abhors a vacuity, consider what provision the Pamphleteer has made to fill up again in the room of those things before Rehearsed.—First you shall in the room of the two Arch-bishops, (viz. *Canterbury, and York.*) have a Tinker, and a Taylor, men of great confidence and long standing.—2dly, For the four great Bishopricks of *London, Winchester, Eli, and Durham*, you shall have a Water man, a Shoemaker, a Coffeeman and a Hat-dresser; and for the other Bishops, and the Clergy about the City and Suburbs of *London*, you shall have men of an inferior rank. And then the poor desperate Wretch contrives how this may be made known to *France, Germany, and the Low Countries*; and all these things he chargeth upon the Dissenters, (page 13.) as their contrivance, to make such an alteration in the Government. And now I will most humbly and modestly reply, and therein solemnly appeal to all the Church-men of *England*, of what degree soever, who have any considerable knowledge of and acquaintance with the Dissenters and their Principles, that the aforesaid Charge is most notoriously and abominably false, for as much as it is well known throughout the Kingdom, that such persons as are before mentioned are not at all desirous of such things, it being quite contrary to their known and professed Principles to have such Ecclesiastical Dignities conferred upon them; and yet they are such friends to the present Government, as it is Established by Law, that they can freely when ever His Majesty shall have occasion, venture their lives to defend his Person and Crown, to defend Arch-bishops & the rest of the Bishops, to defend all the Clergy & the Church of *England*, against the Pope and all his Cardinals, against the Jesuites and all the Popish Party, they being Enemies to the King and whole Kingdom, as it is a Protestant Kingdom; and though the Dissenters may differ from the Church of *England* in some things, as they differ in some things from one another, yet the Church of *England* and the Dissenters as Protestants are all but one Party for the welfare of the King & Kingdom, & I also who am not ashamed to own my self a Protestant Dissenter, do honestly & most solemnly declare my self such a Loyal Subject to the King, such a faithful friend to all the Bishops, and such a Fellow Subject to the Clergy & all the Church Protestants as before is expressed; and instead of desiring the Bishop of *Ely's* place, by the help of God I would refuse it, if His Majesty should offer it me, and be better contented that the Bishop who hath it, may keep it. And therefore let the Pamphleteer consider what great wickednes he is guilty of, in foaming out such Envy, and forging such mischief against the poor Dissenters; who desire only that they may lead a quiet and peaceable life in all Goodness and Honesty under Authority,

try, according to 1 Tim. 1. 2. and let the Pamphleteer say to heatt those words. Psalm 52. verse 3. *Thou hast ad  
mired long, and lying more than to speak Righteouſneſſe's: verſe 4. Thou loſſeſt all aduertizing words, O thou Do  
cerful Tongue! O Abominable and Scandalous Forger!*

8. *Vertho.* Hypocrify is plainly demonstrated in the said Pamphlet: A brief account take as followeth in severall particulars: First, In the Pamphleteers pretending to find fault with Persecution, in page 2. and yet reckoneth it with other good things, as a means to bring Difſenters to Church, (see page 1. 2dly,) In his pretending to plead highly for the Church of *England* all along in his Pamphlet, as being the only Church, and the Clergy the only men in the whole world for Christianity, and yet doth basely infimite a Confederacy between them and the Papists, as being influenced by the Papists to Persecute the Difſenters, (see page 2. 3dly,) In that he doth basely reflect upon the Difſenters for Erecting so many new Meeting-places, when it is well known, that he would have been heartily glad to have had one himself, so as to have been ſet as Chief Preacher and Governor over ſome Separate Congregation; either a new or old Meeting-place, would have ſerved to ſtop his mouth with a good maintenance; but inſtig of his expection, he is ſo fallen into vexation, that he doth not care what he foameth out againſt the poor Difſenters, (page 12.) 4thly, In that he chargeth the Difſenters with the total neglect of that great Moral Duty to pay unto God the tenth of their Encrease. Now that the tenth of Increase was once payable to God by reaſon of a Precept in the *Old Testa  
ment*; I grant, but how it will be proved a moral duty flowing from a Moral Law written in all mens hearts. I do not understand; but here is the manshypocrify, that he chargeth that upon others, when himſelf will have a very hard task to prove that he hath made it his own duty in the performance of it; consider Mat. 7. 5. *Thou Hypocrite, first  
cast out the Beam out of thine own Eye, then ſeal thou ſee clearly to cast out the Moat out of thy Brothers Eye;* and yet it is well known that the Difſenters do make Conſcience to ſerve God with their Substance, — 5thly, In that he concludeth (page 14.) that if the Difſenters are not the True Church, nor the Church of *England* the True Church, then it muſt be the Church of *Rome*; and doth not at all deny the Church of *Rome* to be the True Church, as he hath denied the Difſenters. 6thly, His Hypocrify will further appear (page 14.) in that he speaketh favourably and lovingly of the Church of *Rome* in theſe very words, *Though, Sir, I do love the People of the Romish Communion well.* — But harken, Brethren, what a double faced man is this, yea, what a double hearted man is this? as doth appear by his double tongue, in pleading ſo highly for the Church of *England*, and at laſt to ſay, *If the Difſenters nor the Church of England be the true Churh, then the Church of Rome muſt, or else where ſhall we find it?* — 7thly, Hypocrify doth further appear, in that he ſaith, *Tho' he loveth that Churh well, yet he is loath it ſhould be counted the true Churh, becauſe it may be inconuenient upon divers accounts;* and then he reckoneth up ſome politick considerations refleſting outward damages, viz. Then we ſhall be in danger of a Popiſh Parliament, then all our beſt Minifters will be turned out of the beſt Benefiſes, the *Writ de Heretico Comburendo* will be reſtored, & thereby the beſt Deienders of our Religion againſt Popery be forced to pledge *Philpot, Ridley, Cranmer & Latimer* in a warm Cup of *Smithfield* Flames, then all our married Clergy muſt be reputed Fornicators, their Wives Whores, their Children Baſtards, then our Nobles and Gentry will loſe a great part of their Estates, which was formerly Church-Lands, then will *London* muſh abate in its Trade and Grandeur, then all our Protestant Merchant will be put to flight into other Countries to ſave their own and the lives of their beloved Ladies, then *England* will be inſlaved by a red Coat Army; beſides many do fear if Popery comes in, there will be yet many more places ſet on fire to the prejudice of the whole Kingdom; and amongſt all theſe things he doth not forget to ſpeak faintly in behalf of the Common-Prayer-Book, ſaying, Then our good Book of Common-Prayer will be changed, which I think few or none can make a better. Harken, Brethren, here is not one word to bewail the loſs of the Holy Bible, in which there is an inſallible discovery of Gods Holy Will, and our Holy Duties; not a word to bewail the loſs of the moſt powerful Preachers upon the account of their being Instruments in the hand of God to Convert poor ſouls, he only ſheweth a little unwillingneſſe that the beſt Minifters ſhould be turned out of the beſt Benefiſes, and not a word to bewail the loſs of the holy Sacrament, and to have inſtead thereof that abominable Idol called the Sacrament of the Altar. Harken Brethren yet further, notwithstanding this Pamphleteer doth know all theſe miſeries that may attend the faithful Protestants, yet he has the confidence to ſay he loveth those of the Romiſh Communion; and doth not ſay, he cannot in conſcience own them to be a true Churh at all, but ſaith he is loath it ſhould be accounted a true Churh in *England*; and that onely becauſe it is inconuenient; and doth not deny those of the Romiſh Communion to be a true Churh at *Rome*, and in other Countries; and he hath left himſelf an empty ſpace to be filled up with Conformity unto those of the Romiſh Communion, when he ſhall find a Conveniency. O Abominable Hypocrify in the Pamphleteer, to undertake the Caufe of the Church of *England* againſt the Protestant Difſenters, and at laſt ſpeak faintly of *Rome*, ſpeak favourably of *Rome*, ſpeak lovingly of the Church of *Rome*, yea ſaith he loveth that Party well, even that Churh who is the implacable enemy of the poor Church of *England*, and longeth to put out the Eyes, and pluck out the Heart, and Cut off the Head of the Protestant Church of *England*, as hath been made evident by the late Damnable Popiſh Plot. Therefore let all true Protestants be at peace one with another, and be in love one to another, and joyn head and heart and hand together againſt this bloody Enemy, that has ſtained many Countries with Protestant Blood. And let all ſorts of Protestants beware of a Falſe Brother, and let the Church of *England* beware of a Falſe CHILD

*Prov. 27.8. As a Bird that wandereth from her Nest, ſo is a man that wandereth  
from his place.*

FINIS.